





And why should the ministers of the gospel hold their peace, and not testify against this great and public iniquity, which, we have reason to think, it *was* great evidence of the presence of the Holy Spirit in the people there? *How can they be silent to please the cause of these oppressed poor, against the cruel oppressors?* They are commanded to lift up their voice, and to cry aloud, and say unto the people their sin, etc. Have we not reason to fear many of them have offended Heaven by their silence, *through fear of the masters*, who stand ready to make war against any one who attempts to deprive their *richly adorned* slaves of the liberty which *they themselves* have placed, which they are not willing to lose?

Might they not fully expose this iniquity, and bear a constant testimony against it, in such a manner as would have no tendency to influence our servants to behave ill in any manner, and thus bring them at the same time into proper caution and direction?"

**Ancient Abolitionism Regardless of Consequences.**  
Ancient pro-slavery men objected that "it would not do to turn the slaves all free at once," that it would injure them as well as the public. *Ancient Abolitionists* argued, if slavery be a sin, its abolition

tion could not be urged with "too much zeal," " attempted too soon, whatever difficulties are in the way." Now this is precisely that doctrine of doing duty, simply because it is duty; of walking "by faith," and not "by sight," which has brought so much odium upon "modern abolitionists." For this they have been mocked by wise men and mobbed by fools. And yet, this is the doctrine which distinguished ancient abolitionism, that very abolitionism which certain "fathers and brethren" are ready to hug to their bosoms, so happily does it contrast with the "modern" species.

"A. It is impossible to free all our negroes; especially at once, and in unopposed circumstances."

Why, many of them, and the public too, are so much terrified by this. When this is urged so vehemently now? I think this proceeds from a zeal, not according to knowledge.

B. If it be not an zeal, an open, flagrant violation of all the rules of justice and equity, and of the laws of humanity, it is indeed folly to put ourselves to such a great expence, in order to free them. But if the contrary be true, *if it be as in crimson dye* which is most particularly pointed out by the public calamities which have come upon us, from the blood of the innocent, and if it be a duty to put away the evil of our doings, *this reformation cannot be effected with too much zeal, not attempted too soon, whatever difficulties are in the way.* The more and greater these are, the more we must be active should we be in removing them.

A. I have had notice of this, and have been so backward to give up what you unjustly retain, you are joining with the slothful man to cry, "There is a lion in the way! A lion is in the streets!" While there is no insupportable difficulty, but that which lies in your own conscience.

N. wonder there are many and great difficulties in reforming an evil practice of this kind, which has got such deep root by length of time, and is become so common, that it does not yet appear as if it could not be removed, by the virtuous strength of the people, and the laws, without any injury to the slaves, or disadvantage to the public. Yea, the contrary is most certain, as the slaves cannot be put into a more wretched situation, ourselves being judges, and the country cannot take a more likely step

Heaven. This matter ought doubtless to be attended to by the General Assemblies, and Continental and Provincial

Congresses; and if they were as much united and engaged in devising ways and means to set at liberty these injured slaves, as they are to defend themselves from tyranny, it would soon be effected. There were, without doubt, many

difficulties and impediments in the way of the *Jews* liberating those of their brethren they had brought into bondage in the days of *Jeremiah*. But when they were besieged by the *Chaldeans*, and this their sin was laid before them, and they were threatened with desolation if they did not re-

And how great must have been the impediments, *how* many the seemingly unanswerable objections, against reform-

and that gross violation of the divine command in *Ezra's* line, by their guilty and unrepentant conduct, and the terrible judgments which have been visited upon them, and the fathers had been chief in this trespass! Yet the pious zeal of *Ezra* and those who joined with him, and their wisdom and indefatigable efforts conquered every obstacle and brought them to a thorough reformation. Would not the same spirit, the same wisdom, the same power produce a reformation of this much greater abomination, by finding out an effectual method to put away all our slaves? Surely we have no reason to conclude it cannot be done, till we see a suitable zeal and resolution, a sufficient number of men, and answerable attempts are thoroughly made.

Let this inquiry be viewed in its true magnitude, and in the shocking light in which it has been set in this conversation; let the wretched case of the poor blacks be considered with proper pity and benevolence; together with the probable consequences of their present situation; and the *innumerable* wrongs, and *all objections against liberating them would vanish*. The mountains that are now raised up in the imagination of many, would become a plain, and every difficulty be surmounted.

The *Egyptians* could not bear to think of letting the *Hebrews* go out from the bondage to which they had enslaved them; and it may be presumed, they had as many weighty objections against it, as can be thought of against freeing the slaves among us. Yet they were at length brought to drop them all, and willing to send them

If many, thousands of our children were slaves in *Algers* or any part of the *American* dominions, and there were but few families in the *American* colonies that had not some child, or near relation in that sad state, without any hope of freedom to them, or their children, unless there were some very extraordinary exertion of the colonies to effect it; would the attention of all the country be turned to it? How greatly should we be affected by it! Would it not become the chief topic of conversation? Would any count or labor be spared, or any difficulty or hazard be too great to go through, to free our children from such a state of slavery, and to surmount greater difficulties than there are in the case before us, yet, if they were ten times greater, would they not be soon surmounted, as very considerable? I know you, sir, and every one else, must answer in the affirmative, without hesitation. And why are we not as much affected with the slavery of the many thousands of blacks among ourselves, whose miserable state is before our eyes? And why should we not be as much affected with it, as we are with the slavery of our children? *"Because they are negroes, and fit for nothing but slaves; and we have been used to look on*

there in a mean contemptible light; and our education has filled us with *strong prejudices against them*, and led us to consider them, not as our brethren, or in any degree as our fellow creatures, but as a set of brutish animals, made only to serve us and our children; and as happy in bondage, as in any other state. This has banished all attention to the injustice that is done them, and any proper sense of their misery, or the exertions necessary to relieve it. We have been too much engaged in the pursuit of these strong prejudices, which have inensibly fixed on our minds, and consider them, as by nature, and by right, on a level with our brethren and children, and those of our neighbours, and the benevolence, which is the source of all our virtues, is not able to break through the force of these strong prejudices, and to see the truth and righteousness, we should begin to feel towards them, in some measure at least, as we should towards our children and neighbours in the case we have supposed, and be as much engaged for their relief, how

greatly are they affected with it! They are filled with grief and distress, and will cheerfully be at almost any cost and pains to procure his liberty: and we wonder not at it, but think their exercises and engagedness for his deliverance very just, and stand ready to condemn him who has no feeling for them and their son, and is not ready to afford all the assistance in his power, in order to recover them. At the same time we behold vast numbers of blacks among us, torn from their country, and all their relations torn to pieces.

from their native country, and have been here for a few years, but to be abject, despised slaves for life, and their children after them, and yet have not the least feeling for them, or desire of their freedom! These very parents, perhaps, have a number of negro slaves, on whom they have not the least pity; and stand steadily high to resent it, if any one espouses their cause so much as to propose they should be set at liberty.

What reason for this partiality? Ought this to be? An impartial person, who is not unduly prejudiced of interest, education and custom, shocked with it beyond all measure. These very negroes have sense enough to see and feel it, but have no friend to speak a word for them; none to whom they may complain.

It has been observed, that if the General Assemblies, &c. of these *deserted* colonies would take this matter in hand,

in earnest, with a concern and resolution answerable to its real importance; and the whole community were properly disposed and engaged, the freedom of the slaves among us might soon be effected, without injury to the public, or those

\*Proverbs xxvii: 13.  
† It may be well worthy our serious consideration, whether we have not reason to fear the hand of God, which is now stretched out against us, with its upbraid, and the strokes grow heavier, unless we repent of this iniquity, so clearly pointed out by the particular manner in which God is correcting us; and whether we have any reason to hope for cert. & full deliverance, till the reformation takes place.

of play for Generalissimo, and the







## POETRY.

Ode for the First of August.  
Written at the request of the Friends of New York, by  
SARAH WOODWORTH, Printer.  
Tune—Mendelssohn Hymn.  
O'er royal domes, new-born of Freedom,  
The tinsel banner proudly waving,  
And France resumes the march of glory,  
Her gallant sons no longer slaves.  
With tyrants vainly had they pleaded—  
But when the PRESS in thunder spoke,  
It burst their chains with lightning-stroke,  
And peace and liberty succeeded.

To hail the blood decree,  
Rejoice! Rejoice! the PRESS shall reign,  
And all the world be free.

The following also, was written on the same occasion, and its solemn denunciations and prophetic warnings may well meet American oppressors tremble.

Celebration Ode.

By PHOEBUS M. WATSON, Esq.

A voice on every wave,  
A sound o'er every sea!

The war-note of the brave—  
The anthem of the free!

From step to step it rings,  
Through Europe's many climes—  
A knell to despots King,  
A sentence on their crimes.

From every giant hill, companion of the cloud,  
The startled echo leaps to give it back aloud:

Where'er a wind is rushing—  
Where'er a stream is gushing—  
The swelling sounds are heard,  
Of man to freedom calling—  
Of broken fetters falling—  
And, like the carol of an uncaged bird,  
The hurrying shout of Freedom's battle-word!

Spirit of Freedom! from thy home,  
Beneath our western skies,  
We gave thee forth the shackled earth to roam—  
That red oppression's slave might quail;

And shuddering tyranny grow pale,  
Before the lightning of thy eye!

Thy course hath been a glorious one—  
For nations now are basking in thy light,  
That, ere the trial, deed was done,  
Were groveling in being's night.

Uprising from their sleep,  
They grasp the doom of brand,  
And, vengeance-nerfed, the spoilers sweep  
From off the trampled land.

They give them not the due—contempt can punish more:  
But sternly and stern they wave them from the shore.

From the North's frozen regions,  
Ice-fettered in gloom—  
Where slavery's legions  
Are wailing their doom;

From Italy's clime,  
The brightest of earth—  
Where man lives in crime,  
Polluted from birth;

From Spain's death-like trance,  
And from Portugal's night;  
We turn to thee, France!

And we turn with delight,  
Where the eyes of our fathers were turned—  
To the land of the warm-hearted Gaul!

Where dimly the flame on their altars burned  
And their hopes were as dark as the pall—  
To the land of the noble in soul,  
The mighty in spirit and name,

Where vengeance hath listened to reason's control,  
And the doom of the tyrant was—shame!

Oh! deeper and darker that doom, than if blood  
Had been poured off to regenerate France like a flood!

Spirit of Freedom! on—  
Oh! pause not in thy flight,  
Till every clime is won  
To worship in thy light;

Speed on thy glorious way,  
And wake the sleeping land—  
Millions are watching for thy ray,  
And lift to thee their hands;

Still, onward! be thy cry—  
The banner on the blast—  
And like a tempest as thou rushest by,  
Despots shall shrink aghast;

On! till thy name is known  
Throughout the peopled earth,  
On! till thou reign'st alone  
Man's heritage by birth;

On! till from every vale, and where the mountains rise,  
The beacon light of Liberty shall kindle to the skies.

Lines Written in the Album of a Young Lady.

By A. L. P. J.

The weary pen which shrinks from tracing  
A line upon the gilded page,  
Which beauty and which fashion profess—  
The tribute of a trifling age—

Where Barba whose lips have never tasted  
The gushing font of Helicon,  
Mar with their vain and love-sick fancies  
The virgin sheet they scribble upon—

Where Flattery holds the glass for Beauty,  
And love is linked in Folly's hand,  
And Reason, Truth, and Wit are scarce  
Than fruit or flower in desert land;

Where every cynic, who can copy  
A page of rhyme, appends his name—  
Looks proudly on his stolen verses—  
A pilfering candidate for fame!

That pen is now with pleasure sweeping  
The humble page of modest youth,  
Where Flattery's wing has never shadowed  
The beauty of the Brow of Truth.

Thou' 'midst the sea of days departed—  
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And on thy vision smile no longer  
The fruits and flowers of Paradise,  
When all the outward rests in shadow,  
And storm and darkness cloud the sky—  
The peace of heart which no man giveth  
May, dove-like, in thy bosom lie.  
So shalt thou 'em in Manhood's trial,  
Know in thine heart a holier joy  
Than that which now enrobes in sunshine  
The light heart of a cheerful boy.  
A pure and stainless conscience, giving  
Life's Autumn-day the hues of Spring—  
The blessing of thy Heavenly Father,  
Thy shield, and staff, and sheltering wing!  
Philadelphia, 4th Mo. 14th, 1838. J. G. W.

## MISCELLANEOUS.

THE CORRESPONDENT PERIODIC CIRCULAR OF THE COLLEGE OF TEACHERS.

The Annual Convention of the College of Teachers will be held on the first Monday in the ensuing October, 1838, in Cincinnati.

The Executive Committee in the discharge of their duty, beg leave to invite your attendance and co-operation. Impressed with a deepened sense of the immeasurable importance of an early and thorough development and progressive culture of the intellectual and moral powers of juvenile minds, of rational and accountable beings—who are to constitute the succeeding generation, and to whose free agency is to be committed their individual, social, and political destiny—they wish to lay open the views and the objects which have animated them with ardor in the progress of their course, as well as the encouraging success which has hitherto resulted from their earnest efforts to promote extensively and enduringly, the glorious and hallowed cause of patriotism, philanthropy, and religion.

Experience in the profession of teaching has abundantly confirmed them in the persuasion that the human mind without cultivation resembles the earth on which we tread; from which, with all the variety of soil and exposure to varied temperature, we might in vain expect rich crops of life-sustaining grain and fruit, without previous preparation and fostering care; so in the intellectual field, equally vain were it to expect that maturity—of sound mental discrimination—of those refined sympathies which endear civilized society—of that moral elevation which "rises and looks down upon the law"—and of that permanent bond of order, equality, and mutual good feeling ensured by a wise, chosen, and faithfully administered free government, can be obtained, without the aid of early instruction and discipline, and the sustaining control of competent and faithful educators. To provide such educators, as the most essential means of promoting the interests of education, has been from the first, and continues to be, the earnest object of their solicitude, and their ardent aim.

This institution owes its origin to a few devoted professional Teachers, who in 1831 united for the purpose "of promoting by every laudable means the diffusion of knowledge in regard to education," and "especially by aiming to elevate the character and profession of Teachers to their just, intellectual and moral influence on the community," and though feeble were its first efforts, yet time in its course has accelerated their progress, by awakening and enlisting the energies of gifted minds throughout the Mississippi Valley, and in several contiguous states, each successive anniversary has exhibited the gratifying spectacle of literary and scientific talent ardently engaged in the most interesting discussions on the best practical methods of eliciting and diffusing the benefits of sound instruction and moral discipline, and we are encouraged to look forward with sanguine expectation to the continued increase of qualified and judicious instructors, whose united and well directed efforts shall train up a rising community to the stability of enlightened and exemplary freemen—guardians and perpetuators of our republican liberties.

Not only the intellectual and moral elevation or degradation; in the present life, but their inevitable consequences—the essential and permanent welfare or wretchedness in a life to come—of millions, are involved in their wisdom or their folly! What stronger motive to effort—what more powerful stimuli to a generous expansion of human sympathies—what more ennobling inducement to the most strenuous exertions—can be presented than such considerations!

Let us, then, unite our efforts, fellow laborers, in the high and holy aim of sowing the seeds and nurturing the plants, which, with the blessing of the Infinite Father of minds and of mercies, may ripen into a rich harvest of intelligence, virtue and happiness.

By order of the Executive Committee.

ALBERT PICKET, Sen., President.

## STATISTICS OF EDUCATION.

The Portland Transcript contains the following interesting statistics of the means of education throughout the United States.

About one-third of the population of the country are between the ages of 3 and 18 and 19, and of course are the proper subjects for school education.

In the United States more than four millions of children ought to be under the influence of schools.

In Maine, the law requires that the inhabitants of every town pay annually for the support of schools a sum equal at least to every person living in it. That amounts to about \$120,000. Their expenditures are more than \$140,000.

In New Hampshire, a separate tax of \$90,000 is raised for schools, besides an annual appropriation from a tax on bank stock of \$10,000.

In Vermont, more than \$50,000 are raised for schools from a third per cent. tax on the grand list, and as much more from district taxes, besides an income of nearly \$100,000 from banks.

In Massachusetts there are nearly 3000 schools supported by public taxes and private subscriptions.

In Boston, the schools contain more than 12,000 children at an expense of \$200,000.

In Rhode Island are about seven hundred schools supported by a legislative appropriation of \$10,000 annually, by taxes and private subscriptions.

The Connecticut fund is about \$200,000, but fails of its desired object. Children in the state, 85,000—schools about 1500.

In New York are more than 9000 schools, and over 500,000 children taught in them. School fund, \$1,700,000, distributed annually \$100,000, but on the condition that each town raise by tax or otherwise, as much as they receive from the fund.

Delaware has a school fund of \$70,000.

Maryland has a fund of \$75,000 and an income for schools from the banks, which is divided between the several counties.

Virginia has a fund of \$1,633,000, the income divided among the counties according to the white population, and appropriated to paying the tuition of poor children generally attending private schools.

North Carolina has a fund of \$70,000, designed for common schools.

South Carolina appropriates \$44,000 annually to free schools.

Georgia has a fund of \$500,000, and more than 700 common schools.

Alabama and most all the western and southwestern states, are divided into townships, six miles square, and each town into sections one mile

square, with one section, the sixteenth, appropriated to education.

Mississippi has a fund of \$28,000, but it is not available until it amount to \$500,000.

The Legislature of Louisiana grants to each parish or county in that state, \$2,024 for each voter.

## FIRE-SIDE EDUCATION.

The author of Peter Parley's Tales has in course of publication, a work on family education, from which the following extract is made:—

"THE FIRE-SIDE.—As the infant begins to discriminate between the objects around, it soon discovers one countenance that ever smiles upon it with peculiar benignity. When it wakes from its sleep, there is one watchful form ever bent over its cradle. If started by some unhappy dream, a guardian angel seems ever ready to soothe its fears. If cold, that ministering spirit brings it warmth; if hungry, she feeds it; if in pain, she relieves it; if happy, she caresses it. In joy or sorrow, in weal, or woe, she is the first object of its thoughts. Her presence is its heaven. The mother is the DEITY OF INFANCY.

"Now, reflect for a moment upon the impressive, the susceptible character of this little being, and consider the power of this mother, in shaping the fine clay that is entrusted to her hands. Consider, with what authority, with what effect, one so loved, so revered, so adored, may speak.

"Let us go forward to the period of youth. The mother holds the reins of the soul; the father sways the dominion of the intellect. I do not affirm that there is an exact or complete division of empire between the parents. Both exert a powerful influence over the mind and heart. I mean only to state generally, that the maternal power is exercised rather over the affections, and that of the father over the mind. It is a blended sway; and, if exerted in union, it has the force of destiny. There may be cases in which children may seem to set parental authority at defiance, but these instances, if they actually occur, are rare, and may be regarded as exceptions, which are said to prove the rule. Remember the impressive character of youth, and consider its relation to the parent. Is not the one like the fused metal, and has not the other the power to impress upon it the image ineffaceable as the die upon steel? Nay, is it not matter of fact, attested by similar observation, that children come forth from the hands of their parents stamped with a character that seldom deserts them in after-life? Are they not impressed with manners, tastes, habits, and opinions, which circumstances may modify, but never efface? If the countenance of the child often bears a resemblance to the father or mother, do we not still more frequently discover in the offspring the moral impress of the parent.

"Is it not true, then, that parents are the law-givers of their children? Does not a mother's counsel, does not a father's example, cling to the memory, and haunt us through life? Do we not often find ourselves subject to habitual trains of thought? If we seek to discover the origin of these, are we not insensibly led back, by some beaten